

for the obtainment of food, attend to
them for the
destruction of their enemies.¹

13. Summoned before SRUTABYAN,
the son of
BIESEA, the humbler of the pride of his
enemies,
(I stroke) with my hand ² the heads of the
four horses
(which lie has given me), as (men
stroke) the long
wool of rains,

14. Four swift horses of that most
mighty king,
yoked to a splendid car, bear me forth to
seize the
substance (of my enemies), as the ships
bore home
the son of TrGBA.³

15. Terily I address thee, O great
river PABTJ-
SEKI j O waters, there is no mortal who
gives horses
more liberally than this most mighty
(monarch).

YI. (LXXY.)

The *JEtMt* is YzBifei. of the race of AV&TRAS ; the
deity is AGSTE ;
the metre is *Gayatrī*.

-i- AGNI, like a charioteer yoke thy god-
invoking
steeds ; seat thyself first, the invoker.*

2. Divine (AeNi), proclaim us to the
gods as pro-

' ¹ Or [*as* in v. 9) "in battle," *vriiraturye*.

* Sayan a reads *tnJsahd*, which he explains
lasavanti ; hut he
also gives another explanation, *k&atena*, which
might apply to
the trje reading *mrik*M*. ' In fact this word
seems to suggest
his supplied verb *unmrijdmi*. The St. Petersburg.
Diet takes
mrij&hd as the 1st person Sing. Imperative of
mraksh (for

wnkshdni, 'let nie stroke/

^s For Bh[^]jyu's legend ef. ToL I. p. 307, *Yayah*
" birds "

seems a poetical metaphor for ^{ct} ships."

⁴ *WJdte Takr Vide*, 13. 37.